

The South African Outlook

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The South African Outlook

If we take the world as a whole, the present is, contrary to the popular impression, a time of rising, not declining spiritual tide.

John R. Mott.

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A much-discussed appointment.

The appointment of Dr. Eiselen as Secretary for Native Affairs in preference to Major Rodseth, whom the Public Service Commission nominated for the position, has not unnaturally evoked strong protests in many quarters. We are unwilling to add unduly to the spate of criticism, but are frank to say that we regret both the appointment and also Dr. Eiselen's acceptance of it.

It need cause no surprise that the Minister should want to secure for his department a man who is clearly an able, honest, courageous and convinced supporter of the theory of complete racial separation; one who realises far more vividly than its other prominent protagonists the immense difficulties involved and the costly sacrifices which it will demand of the Europeans. But to appoint him Secretary of the Department over the head of a most competent and experienced officer, is surely a blunder which must inevitably undermine confidence and morale. The idea that Dr. Eiselen will be able to make his best contribution as occupant of the chief administrative post savours of the absurd to anybody who knows about the complicated machinery of administration. It would have been much wiser to find, or, if necessary, create some other important advisory position for him. Indeed there can be little question that from its own point of view the really wise thing for the Government to have done would have been

to appoint Dr. Eiselen Minister of Native Affairs and to find some more suitable occupation for the present occupant of the position. For in this matter we fear that Mr. Jansen has blotted his copy-book with his department and with the African people in general. He really should not have done it: he is not a novice in public administration like some of his colleagues. Moreover his deplorable explanation of his action, if not evidence of a deliberate sinning against the light for the purposes of party policy, is of a stupidity well-nigh incredible even in a politician. For, presumably, he actually considered it a reasonable one and calculated to reassure the public and the service.

We share the wide-spread regret expressed about the passing over of Major Rodseth, who would have served the Department with loyalty and ability under any minister. At the same time we have a good deal of sympathy for Dr. Eiselen, who assumes a most difficult office under such unfortunate auspices, and who, we venture to predict, is likely to break his heart against the too, too solid wall of fact which will render his theories quite impossible of achievement.

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Postscript.

Since the preceding paragraphs were written there has appeared in the *Star* the report of a most interesting interview with Dr. Eiselen, in which is set out very clearly his conception of his new task. We shall wish to discuss this more fully in a future issue: at the moment we would say little more than that we are confirmed in the views expressed above in regard to this appointment. With entirely honourable intentions and a courageously liberal viewpoint, Dr. Eiselen needs to make very sure that he is not going to be the man held responsible for the most gigantic and tragic confidence trick in South African history.

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The Protectorates Issue again.

That the Prime Minister should omit any reference to the subject of the incorporation of the Protectorates into the Union when he met his party's representatives at Bloemfontein recently, would have been too much to expect; but, whether of diplomatic intent or being genuinely impercipient, he gave no indication of appreciating the real inwardness of the matter. His remarks suggested the view that once the request is formally made, with a resolution of Parliament behind it, the British Govern-

ment cannot reasonably refuse to agree. Most of his audience probably thought that this was the case, perhaps for little better reason than that they wanted to do so. But a view which takes no account whatever of the wishes of over a million people can hardly be considered reasonable. General Hertzog saw things much more realistically—in this as in various other matters. “We are not prepared” he said in 1925, “to incorporate into the Union any territory unless the inhabitants of the territory are prepared to come in.” Now nothing in the world is clearer than that the peoples of the Territories do *not* want to come into the Union. The latest evidence comes from Basutoland where the National Council at its recent meeting passed a unanimous resolution on the subject, desiring the British Crown to give a renewal of its undertaking to keep the Basuto in its care, and proposing that a deputation should be sent to England to reiterate their determined opposition to incorporation. The record of former British Governments in regard to South African affairs may not be uniformly commendable for consistency, but it is to us quite inconceivable that the present one can flout the strong, nay, well-nigh unanimous sentiment in the territories concerned against the change.

South Africa has got to accept the position that she cannot demand, she can only court; and for a good many reasons her suit is likely to be a difficult one. The Prime Minister's reference to the matter in Bloemfontein showed not the slightest realisation of this fact, and one cannot help feeling that it was hardly fair to his supporters to take the line he did. Another part of his speech had an unfortunate ring about it. To talk about the intolerable situation created by having a “foreign” country in control of these (geographical) portions of South Africa could hardly fail to remind people whose memories are not too short of similar declarations in another continent less than a dozen years ago. As the *Star* remarked—“All that was lacking was an assurance that this is positively the last claim in Africa.”

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A matter to be rectified.

The legislation passed by Parliament last session by which the majority of Africans in industry are excluded from unemployment benefits was a niggardly business in itself, and a stupid one, in that it will delay the growth of the stable African labour force which South Africa needs so much. But in addition, through an oversight which suggests that our legislators have been careless enough to be caught napping, it contains an injustice which should be rectified without delay.

From October 1st to the end of this year all Africans who start in industry will be contributing with their employers to a fund from which they will not be allowed to get any benefit whatever, for by the time they have

served for more than ninety-one days, (the minimum period necessary in order to qualify for the benefits), the new regulations will have come into force by which all workers earning less than £183 per annum will be excluded from the fund.

An official of the Unemployment Insurance Fund is reported to have said that not many Natives would be penalised because most employers pay the contributions of their lower paid Natives themselves. But this does not alter the fact of the injustice involved in exacting contributions from people who can never get any of the benefits. We hope that Parliament will see that the matter is put right. The minister should act at once and put a stop to contributions on behalf of or by new employees. Parliament will be bound in justice to condone his intervention in the matter.

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The blinkers will get us if we don't watch out.

It doesn't do to be too sensitive to criticism. Whether deserved or not it may serve a useful function in public life. If it is unreasonable and excessive it defeats itself and can safely be disregarded. The desire to stifle it in public life has always marked the insecure usurper or the pinch-beck dictator.

Much the same is true about the free flow of news. It is essential to the maintenance of a fundamental human right, namely that of forming free opinions in the light of the fullest possible knowledge.

There have been struggles over this in South Africa before now, but it looks as if the issue may have to be fought over once again. For instance, the Minister of the Interior said something recently in all seriousness which carries implications quite incompatible with normal ideas of freedom. “No one” he declared, “is going to dictate to us what news should be considered suitable for South African listeners.” Two points which he implied in this process of erecting a man of straw in order to knock him down again in heroic fashion, (since nobody is trying to do anything of the kind), will at once arouse the suspicions of lovers of freedom. Apparently some news is to be regarded as suitable for South Africans and some is not; and it is the Government of the day which is to decide which is which and select or ban accordingly. These ideas are, surely, foolish beyond the need for argument. But we are getting them in one form or another quite frequently nowadays, and it is important that they should be challenged for the spores of tyranny they are.

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Erosion—of Human Resources.

Professor Herbert Frankel, who taught and studied Economics for many years on the Witwatersrand and is now doing the same at Oxford, has been talking candidly

and, as it seems to us, helpfully about our present difficult situation in South Africa.

"Today" he said, "the great human resources of the Union are being eroded by restrictive practices which prevent large sections of the population from getting, merely because of their race, the education, opportunities and security necessary to enable them to become fully productive workers.

"South Africa has an outworn attitude towards the economic rights of the bulk of the population. This attitude is a generation behind that of the leading powers of the world, upon whose cooperation the Union's future welfare depends."

This he believes to be one of the two main causes for the check in the flow of the necessary capital to this country. The other he sees in the prevailing political instability.

"The world is shy of becoming involved in any country's affairs which are not conducted according to principles which will ensure peace, security and that degree of well-being calculated to avoid civil strife."

Capital, he pointed out, in a world much poorer as a result of the war, would become scarcer and the diminishing number of investors prepared to take risks were more nervous than they had ever been. The vast losses which had been suffered by American and European investors in countries like China, Indonesia, Malaya and Burma, and in parts of Europe, had made them highly conscious of the political risks. In consequence the most inviting investments lost their attraction if there was the slightest murmur of possible adverse political changes or of any form of internal disharmony or racial conflict.

These are the plain facts of the situation today and our leaders will do well to heed them.

As others see us.

At one of the sessions of the recent African Scientific Conference in Johannesburg Prof. Schapera suggested, very naturally, that scientists outside the Union should take advantage of the ethnological facilities available in South Africa. In response to this Dr. Leakey, the well-known Kenya ethnologist, was compelled regretfully to admit that this could not very well be accepted. "I say this" he explained "because, from my knowledge of the African mind, I understand that Natives outside this country would be frightened of any scientist coming from the Union. We know, of course, that the scientists themselves would have no racial bias." This great fear of anything to do with South Africa, he explained, was not on account of any work which scientific people had done, but "for other reasons."

Progress towards Church Unity.

The Archbishop of Canterbury has been in the news

with some very optimistic remarks about the prospects of ending denominational apartheid in England. The occasion was a luncheon in honour of ninety-five year old Dr. John Scott Lidgett, the great veteran of British Methodism. "I am hopeful" he is reported to have said, "that in my life-time the Church of England will be reunited with the Free Churches. . . . conversations are taking place in the happiest spirit." This very hopeful view is most welcome and if the movement towards unity can be fostered by a programme of action involving working together and praying together, we believe that one of the most serious weaknesses impeding the presentation of the Christian message will be removed. May it be so not only in Great Britain.

Retirement of Dr. Gordon Mears.

On 12th October Dr. Gordon Mears, Secretary for Native Affairs, having reached the prescribed age limit, retired from the responsible office which he had filled with honour and distinction for nearly five years.

Dr. Mears, like many other officers, past and present, who have rendered distinguished service in the Native Affairs Department, came of missionary stock and from his earliest years was in close contact with the Native people. These formative years greatly influenced his outlook, and in later years, when holding high office, he kept before him the interests and hopes of the Native people, and endeavoured at all times, often in the face of serious difficulties, to guide them and to further their welfare and advancement.

Early in 1945 Dr. D. L. Smit retired, and as his obvious successor Dr. Mears was appointed Secretary for Native Affairs, and thus took over from his distinguished predecessor the direction and control of the most important and exacting Department of State in the Union, an office which calls for qualities of the highest order.

He has a sound and intimate knowledge of Native life, opinion and aspirations, and while prepared to give these his sympathetic consideration and support, he has not hesitated, on appropriate occasions, to point out forcibly and clearly where the Native people have failed in their duty and have repeatedly refused to co-operate or participate in measures devised for their benefit.

Those who attended the opening of the Ciskei General Council at King Williams Town in 1947 and heard Dr. Mears address the Council will long remember his trenchant criticism of the Councillors and other leaders of the Native people for their failure to support and in many cases their open hostility and opposition to Governmental measures designed to assist them. He solemnly warned them that continued neglect of their duty and obligations would lead to forcible measures being taken by the authorities.

Dr. Mears' example and lofty ideals, his mature experience and his unrelenting devotion to duty have been an inspiration and a stimulus to the officers of his far-flung Department, which has always loyally carried out the policy of the Government of the day.

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To a new sphere of service.

A farewell function organised by the officials of his Department in honour of Dr. and Mrs. Mears was attended by hundreds of colleagues from far and near, who came to wish them God-speed, and to thank their Chief for his example and for all he had been and done in maintaining the best traditions of the Public Service. The munificent gifts presented to them at this impressive farewell gathering and the deep regard which was there made manifest must ever remain a fragrant and happy memory to Dr. and Mrs. Mears.

Though the official tie has been broken there will be widespread satisfaction in the knowledge that Dr. Mears will continue to devote himself to Native interests and welfare, for which purpose he has decided to settle at the Mount Coke Mission, where he will engage in secretarial and other duties. He carries into retirement the friendship, good will and best wishes of a wide circle, European and African, who appreciate highly the sterling qualities of this Christian gentleman. All will wish him and Mrs. Mears, who has so greatly helped and inspired him throughout his career, many happy years in which to carry on the work to which they have dedicated themselves.

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Retirement of the Warden of St. Matthew's College.

We learn with very great regret that the Rev. H. C. N. Williams, the Warden of St. Matthew's, has been quite definitely advised by his medical adviser that he must not attempt to carry on the exacting duties of the post which he has filled with such distinction for some years. He has therefore accepted a living in England in the far less strenuous work of which it is hoped that he will be able to recover his health. He proposes to leave early next year. He will be sadly missed at St. Matthew's where his vision and faith have accomplished so much.

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The James Donaldson Award for 1949.

The Trustees of the Bantu Welfare Trust have selected Chief Walton Z. Fenyang of Thaba Nchu for the James Donaldson Award for 1948. This Award, which is made annually to an African man or woman who has rendered long, consistent and meritorious service to the community, consists of a beautifully inscribed vellum and a gift of £10.

Chief Fenyang, now well over seventy, is a member of the royal House of the Barolong tribe which has become famous through the help it gave to the Dutch Voortrekkers in the early 19th Century.

A teacher by training, having been one of the very earliest pupils of Healdtown Institution, Chief Fenyang has distinguished himself by his devotion to the service of his people and by his irreproachable character.

Besides his duties as councillor to the Barolong Chiefs, he is a devout member of the Methodist Church of which he has been a church steward for more than 40 years. He is a foundation member of the local African Farmers' Association and has not hesitated, in times of drought, to stand security for the farmers and enable them to obtain supplies of farm seed.

He has donated the land on which Moroka Institution stands and a clock to the Healdtown Institution.

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Well done !

Congratulations to Head Constable J. D. Visser of Kliptown who risked his life on a very slender line to rescue a little African boy of two and a half who had fallen down a forty five feet well and could be seen caught on a narrow ledge just above the water. His courage and promptness saved the youngster's life, and have also, no doubt, helped towards happy relations between the people of Kliptown and their Police.

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The Universal Week of Prayer.

Elsewhere in this issue will be found the programme for the Universal Week of Prayer which has been observed all round the world, on the invitation of the World's Evangelical Alliance, since 1846. The times into which 1950 will open call for a wider and more earnest observance than ever of this summons to fellowship in intercession, so that we should like to suggest to any of our readers who live in places where no arrangements have been wont to be made in the past, that they might well take the initiative in getting their local church leaders to do something about it this time.

The official invitation carries the familiar name of Henry Martyn Gooch as Secretary for the last time after more than forty years. His innings has been an exceptionally long and splendid one, during which his courageous wisdom and talented energy have made his name an honoured one throughout Evangelical Christendom, and especially in lands where hardship and restriction are the lot of people of simple Christian faith. In recognition of his sterling work the King has appointed him an Officer of the Order of the British Empire.

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In the present age a Christian often looks back. He must go to Galilee and Jerusalem to get his bearings right. But he does not do so with a sense of longing : " If only I had lived then " ; he knows that had he lived then he might have been crying " Crucify ! " —*The Times*.

No Separatist Church

THE HISTORY AND PRESENT POSITION OF THE BANTU PRESBYTERIAN CHURCH OF SOUTH AFRICA

The General Assembly of the Bantu Presbyterian Church of South Africa met at Umtata, Cape Province, from 29th September to 6th October. Some seventy ministers and elders from the Cape Province, Natal and Transvaal attended, and also a large number of members of the Women's Christian Association.

The Moderator of Assembly, Dr. R. H. W. Shepherd, Principal of Lovedale, surveyed the history and needs of the Church in the words given below).

IT is well for us at times to look at the rock whence this Church was hewn. South Africa presents the unparalleled spectacle of some eight hundred separatist Churches, or, as some prefer to call them, independent Churches—independent of European co-operation or control. The Bantu Presbyterian Church is no separatist Church. This Church was not formed by disgruntled men breaking away in anger from the parent body. Rather, it was as a daughter setting up her own house, with her mother's consent and blessing. For over one hundred years Scottish missionaries had toiled in Southern Africa under more than one Presbyterian name. Then the various sections of the Presbyterian missions came together in July 1923 to form this Church, having been helped thereto by the Mother Church, and, as we believe, led thereto by God.

The Church of Scotland has a high view of its place in the Church of Christendom. The Church of Scotland is not a Church of yesterday. On the first page of its *Practice and Procedure* it affirms that it existed before Reformation times. ".....in August 1560 there was accomplished the Reformation so greatly needed, so marvellously achieved by the blessing of God; but then also it was not a new Church that suddenly sprang into being. That achievement was not its origin but its reformation, while in great measure also its transformation, but without loss of its identity. The Church of our fathers has a much longer lineage and a much greater heritage than is comprised in four centuries. It has been built up, stage by stage, 'upon the foundations of the apostles and prophets, Jesus Christ Himself being the chief corner-stone.' The Church of Scotland is a part of the one Holy and Catholic Church."

It is against this background, with its high claim, that we must set the formation of this Bantu Church. It was no splintering of the Church—unless we can call a family splintered when its children set up homes of their own. This Church, if we may say it, is no more splintered than

the Church of the Province is splintered from the Church of England, or the Methodist Church of South Africa from the Methodist Church in England.

'But,' someone may say, "was it not born to live its life in an environment of segregation?" Do we not have that hateful thing, ecclesiastical apartheid?" Again the idea of mother and daughter comes to our aid. The mother, through her white representatives, still sits frequently in the daughter's home, but the daughter is mistress there. She runs the house and so develops and matures her personality, yet she has the mother's assistance, without the latter's dominance. She has self-government, for the mother does not, and cannot, veto the decisions of the daughter.

Apartheid? Shall we not say, Happy is the *apartheid* which does not emphasize the negative aspects and leave the positive unfulfilled. Happy is the *apartheid*, in which the self-government is real, and has been real since the beginning. Happy is the *apartheid* in which the highest office in the Church is open, not merely in theory but in fact, to Africans.* Happy is the *apartheid* which reckons the Black man as a man and as a partner—in his own sphere more than an equal partner.

II

Let us look more closely at the rock whence this Church was hewn. Looking back to the beginnings and coming down the years, whom do we see? We see in 1821 the first two missionaries of the Glasgow Missionary Society arrive in the Tyumie Valley, close to where Lovedale now stands. They were the Rev. William Ritchie Thomson, an ordained minister, and Mr. John Bennie, a catechist. It is noteworthy that Thomson lived on for seventy years more, and through all his life-time was minister and missionary to Non-European people. He died in 1891, in his ninety-seventh year, and his grave may be seen not many miles from where his work began. John Bennie became famous as "the father of Xhosa literature," and gave almost fifty years of service in mission work. We know too how his labour was continued by his son and grandson. In 1823 came the Rev. John Ross, bringing with him a printing-press, which was the fore-runner of the Lovedale Press. Ross's sons, Bryce and Richard, became notable missionaries, as did Richard's son, Brownlee, who in 1930 was Moderator of this Assembly. Within a few years of their coming those early missionaries in the

* In twenty-seven meetings of the General Assembly, Non-Europeans have been appointed Moderator on fourteen occasions, while Europeans have occupied the chair thirteen times.

'twenties of last century had established church and school and printing-press, had taught the people to plough the land and sow crops of various kinds, to plant fruit trees, to make bricks, to cut furrows for irrigation and to build square houses. By 1826 they were pleading that a medical colleague be sent them, and for industrial missionaries to come to teach trades. The medical missionary was not found till forty years had passed, but in 1827 reinforcements came, chiefly for industrial work, through the arrival of Messrs Weir, Macdiarmid and Chalmers, names famous in Scottish missionary annals. A few years later came Laing, Cumming and Niven, whose descendants, like those of other missionaries we have named, still add distinction to our land. In 1841 Lovedale Institution was opened under the saintly and able Rev. William Govan. It was Govan and Chalmers who discovered the unusual talent of Tiyo Soga, who became the first fully qualified and ordained minister of the Bantu race. It was Govan who first took Soga to Scotland, and so it has always seemed to me fitting that in St. Andrew's Presbyterian Church in King William's Town, where many missionaries are commemorated, there should be seen two handsome stained-glass windows, side by side, to the memory of Govan and his famous pupil, Tiyo Soga.

When we come to the 'sixties we find entering Lovedale the dominant figure of James Stewart, fresh from his travels with Livingstone in Central Africa. In a few years, he is back and taking over the principalship. Under his fostering care, men like Elijah Makiwane, William Koyi, and John Knox Bokwe became great servants of the Church among their people, and Tengo Jabavu entered with success into journalism. Under him too men like Andrew Smith, George McGillivray, Alexander Geddes and Alexander Roberts found their life-work. Blythswood, which Stewart helped Captain Blyth and Richard Ross to found, showed in time the notable figures of William Moir and David Stormont. It was under Stewart also that there appeared the real beginnings of medical work under Scottish missions, and the first mission hospital in Cape Colony, which the genius and devotion of Dr. Neil Macvicar was to make the pioneer in various activities. In Natal men like James Allison, James Dalzell and James Scott, laid the foundations with great thoroughness.

Going back, on the women's side, we see such figures as Miss Harding, who opened the first girls' boarding school; Isabella Smith, the first lady teacher in an institution; Dr. Jane Waterston, whose medical work but even more whose character was a gift of God to South Africa; Cecilia Makiwane, the first fully qualified Bantu nurse; and a host of others, among whom we can only name such as Sarah Ann Mgijima, Mrs. Muirhead, Mrs. Isaac Wauchope, Frances Barnley, Mary Dodds, Mary Balmer, Jessie Mabandla, Agnes Miller, Janet MacGregor and

Jane Rogers. These we have named, but there is a great company of others, for we have not mentioned missionaries' wives. So outstanding have the latter been and their service so varied that no adequate chronicle can now be made of their labours. This is not so unfitting as it seems, for in effect these women said, "Seekest thou things great for thyself? Seek them not." They were content to know that everyone is forgotten when the night has fallen but a little. Their records were written, not on tables of stone, but on the fleshy tables of human hearts. The currents of lives were changed because they loved and served and passed content from the human scene when their day's work was done.

And what of other men, so far unmentioned, who have been our comrades in the councils and labours of this Church but who are now numbered in the General Assembly and Church of the Firstborn? The Church is rich which can recall such stalwarts as William Stuart, James Auld, John Stirling, William Moodie, John Lundie, Yekelo Mbali, James Henderson, Murdo Matheson, John Soga, John Lennox, Candlish Koti, Tiyo Burnside Soga, Matthew Sililo, Brownlee Ross, Ernest Ntuli, Thomas Nqandela, John Bruce, Robert Godfrey, William Gavin, William Auld and David Hunter. To recall them and others like them is to be humbled and yet lifted up because of the rich heritage that they have passed on to us their unworthy successors. "Hearken to me," called Isaiah, "ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you." We look to those who, under God, were the fathers and mothers of this Church and we bow in thanksgiving and in reverent memory.

III

It is the very richness of this heritage that makes the standing of the Bantu Church to-day so much enquired after. What has been done with the heritage of tradition, achievement and example that was handed to us in 1923? This is a question asked not by ourselves alone, but by countless others outside our communion. It may be questioned whether it was fully understood in 1923 how many eyes were fastened on this new Church, and how many looked eagerly to see how it would succeed or fail. Here was a daughter-Church setting up her own house in freedom. How would she rule that house? With what wisdom would she guide its destiny. How would she gather and use its resources? What would be the character produced in this new home? What would be its prevailing spirit?

Every minister, every office-bearer, every member should seek answers to these questions as he or she views the life of the Church to-day.

And in doing so certain facts should be borne in mind.

The greatness of a Church does not consist in its perfection of organisation. On the business side this Church may be, or may become, supremely well organised. (In business affairs indeed much has been accomplished in the last twenty-six years.) But the life of a Church does not lie in organisation.

The greatness of a Church also does not lie in its financial resources. A Church may be rich in funds; its members may pour their offerings into its coffers. But it is with Churches as it is with men—their life consisteth not in the abundance of the things which they possess.

There is only one measuring-rod for a Church. It is the spiritual life which it is producing in its members. The only justification for the step taken in 1923 is to be found in the spiritual growth gathered into this Church. Are men and women, through the ministrations of the Bantu Presbyterian Church, living a more Christ-like life?

May we turn aside to recall that it was to the members of scattered churches which he himself had founded that St. Paul painted in dark colours the things that should be found in no Church? He declared: "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." He said plainly that they which do such things shall not inherit the kingdom of God.

In contrast to these he spoke of the fruits of the Spirit; love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. These are the things that should be found in a Church.

Shall we bring our measuring-rod? Is love the very atmosphere of our Assembly, Presbytery, Kirk Session, Manyano, Deacons' Court and Congregation? Is joy pervading the life of the Church and its members, so that this quality is envied by anxious folk in these troubled days? Peace—are our Church Courts free from faction troubles, even from faction fights? Long-suffering—do we remember that we follow a Master who when he was reviled reviled not again? Gentleness—kindness to one another; goodness—soundness of life; faith—trust, trust in God and in each other; meekness; temperance—are these the qualities that mark the life of our Church, in its Courts, and in the hearts of its members? The great business of the Church, that for which it lives, is to produce such fruits of the Spirit. If by God's good grace the Bantu Church is producing these things, if it is conspicuous for them, it is succeeding. If it is not producing these fruits of the Spirit, it is failing with a great and dismal failure.

I think we can say that these things have been produced. We may thank God for the men and women who have opened their lives for the receiving of the Holy Spirit

whose delight it is to cause souls to be arrayed in fine linen, which is the righteousness of saints. There have been such men and women. God be praised anew for them.

But there have been failures, and the garments of the Church have been spotted. Something could be forgiven in the early years of the Church as it walked an unknown way: confusion in organisation was perhaps inevitable till understanding of true Church procedure dawned. The desire for power was perhaps also to be looked for. But these failures are not all. Some would charge our Church with having far too many cases of dispute and discipline. It is sad to think of those who have fallen by the way. It is sad to think of how frequently Presbyteries and Assembly have had to deal with affairs that Church courts should be troubled with only on rare occasions—moral scandal and hatred between brethren, for all of whom Christ died.

I do not dwell on these things. But from this chair I call to the Church to be done with these things; to give its first time and its first thought, its constant prayers and constant efforts to the big things of the Kingdom of God; to affairs of Life and Work, Evangelism, Bible Instruction, Education, Temperance, the Training of the Ministry—all that goes specially to the production of Christian character. Let men who love disputes know that the Church does not love them, and this Assembly will relegate them to the secondary place they deserve. We shall put first things first. The years of immaturity of this Church are gone. After a quarter of a century men rightly expect—and God rightly expects—stability, peace, purity and the other fruits of the Spirit to be constantly manifest in our midst.

Let us recall the prayer of the great Apostle:

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of Whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

Most people make so little personal use of the Bible that they do not know if an interesting preacher is preaching the Gospel or not. The real strength of a church is not the amount of its work, but the quality of its faith. One man who truly knows his Bible is worth more to a church's real strength than a crowd of workers who do not. —P. T. Forsyth.

Proper History or Proper-ganda

SOUTH AFRICA, HISTORY OF, G.I.

SEPTEMBER 1949 will probably go down in history as the month of the devaluation of the pound; October 1949 may well be remembered, in South Africa at least, as the month in which the Government announced its plan for a government-issued history of South Africa. No one will deny that much research requires to be done into South African history; few will not be prepared to concede that in the light of such research many of our historical judgments will have to be revised and probably reversed. It may be that happy is that country which has no history, but we in South Africa are denied that bliss. It remains therefore for us to face fairly and squarely the ineluctable facts of the past when they have been scientifically established (as far as such facts are susceptible of establishment) and if there are found to be crimes and follies on our part manfully to admit them. It is to be hoped that there will be no lack of fearless seekers after historical truth in South Africa who will make public the results of their researches, however pleasant or unpleasant, acceptable or unacceptable to government and people—historical workers and writers who will have that independence and immunity which are accorded to His Majesty's judges, who, in terms of their judicial oath, swear to 'do right to all manner of people. . . . without fear or favour, affection or ill-will.' We would approve some such charge to the historian as that of Othello:

.....I pray you
When you shall these unlucky deeds relate,
Speak of me as I am; nothing extenuate,
Nor set down aught in malice.'

We would in fact approve a project such as Mr. Swart outlined for a great collaborative effort of historical scholarship leading to a History of South Africa if we could feel assured that the research would be actuated by the pure desire for historical truth, that the historians engaged on it were detached, and that their judgments would have a reasonable degree of objectivity. We fear, however, that the circumstances of time and place in which the announcement was made and the statement of reasons reported to have been given by the Minister will not inspire confidence in the project. We may perhaps be forgiven for suspecting that the projected History will be one of 'past politics' for present and future political purposes, that it will be tendentious, and that it will be designed to serve the interests of a narrow nationalism.

We would, moreover, ask whether the proposed History will do full justice to the African people who are an integral part of our South African community and who have played a large part in the history of Southern Africa. It

is only in the last quarter of a century that account has been taken of them by professional historians in the writing of South African history as having rights and interests of their own. Professor Macmillan was foremost in this historiographical development and he has been followed by Professors de Kiewiet and Marais. The tribal point of view is likely to receive scant justice in the recounting of frontier history and Dingaan will no doubt be a figure of enormity without a redeeming feature. No doubt he was treacherous, but surely he was as anxious to retain his Natal in freedom from intrusion as Kruger was his Transvaal. We do not suggest that the analogy is anything more than superficial, for Kruger had standards which Dingaan could not be expected to have, and the latter was a military despot which Kruger was not. When a 'proper history' comes to be written by an African Nationalist historian it will be interesting to see how the intrusion of the Voortrekkers into Natal will be handled.

In Paris on almost the same day as Mr. Swart's announcement Bertrand Russell spoke of the teaching of history at a U.N.E.S.C.O. discussion.

'At present in every country the emphasis is laid on the history of that country and almost invariably its merits are stressed at the expense of those of other countries. The main stress in history should be on world history, treated in a manner to exhibit the collective development of mankind and to make wars appear foolish rather than glorious. I do not mean that there should be a dull and colourless neutrality, still less a concealment of things discreditable to this or that country. What I mean is that the emphasis should be on humanity in general, not on any one nation, and on collective achievements rather than on the virtue or prowess of one's own country.'

We thoroughly agree with Lord Russell. A history along the lines he suggests is something devoutly to be desired. We fear, however, that such an ideal is in present circumstances unattainable. Our world is still too full of insurgent nationalisms and unsatisfied imperialisms. The older countries of the West have for the most part settled down to a more or less respectable middle-age, some it may be to an effete senescence, but there is a vast area of the earth in which young self-conscious nationalisms are dreaming dreams. Toynbee in his *Civilisation on Trial* writes of the 'Western ideological disease of Nationalism.' The West may have outgrown this often ugly and probably necessary stage of development, but Africa and Asia have still to reach it, and in the grip of this

disease, for disease it can be, the New Nationalisms may yet convulse the world.

In respect of our own history the question may well be asked—can we reasonably expect a sound History of South Africa before our multi-racial population has reached a high degree of corporateness? We, too, have the 'satisfied' and the 'unsatisfied,' the 'haves' and the 'have nots.' We too have racial groups trying to realise themselves, becoming self-conscious and in the process becoming self-assertive. The past, and the South African 'past' is all too recent, does not consist of *facta*, things done and done with, but is an almost inexhaustible source

of inspiration for present upward striving. Until these psycho-political urges have been satisfied, until conflicting aspirations have given way to a sense of community, until the past has become the distant past, until the unhappy things are old and far-off,—until these things have come to pass, and it may be long, there is little chance that a South African History will be written which will do justice to all, a History of South Africa not sectional or partisan in conception and execution, in which nothing is extenuated nor ought set down in malice.

H. J. CHAPMAN.

Idolatry

IN one of the great narratives of the Old Testament we are told of a King who made a great image, resplendent with gold. He had it erected in a spacious place, called the Plain of Dura, where large numbers of people could meet and camp without inconvenience, and where they could do homage to the great image. Of course it represented one of the gods whom the King delighted to honour; but it also proclaimed the majesty of the King and the greatness of the kingdom.

Messengers were sent to all parts of the land calling the people great and small, princes and ministers of state, priests and peasants, to gather in the plain on a specified day and date. The whole nation was to share in a great act of worship for which the King was making due preparation.

At first it seemed as if everything was going according to plan. The plain was crowded and all were prepared for the great occasion; and then it was discovered that there was one small group of people who refused to participate in the worship, on the ground that they believed in one only living and true God, unseen and eternal, and could not acknowledge any other object of worship.

In his indignation the King threatened to have them cast into a furnace, as heretics who dishonoured the sacred image, and as rebels against the authority of the King and the glory of the kingdom.

The threat was carried out and, to the astonishment of all, those who were cast into the fiery furnace were rescued by the power of the God of heaven and earth. The story thus vividly told illustrates a danger with which those who believed in the one true God have always been faced, the temptation to give devotion, worship, to something which is less than the supreme, against which God's people are ever warned,—the sin of Idolatry.

This was a snare to the chosen people all through their history. It is a snare from which we mortals never altogether escape. Something nearer to earth which promises direct benefit comes between us and the Highest,

stirs our devotion, claims our worship; and we forget that the Lord our God is a jealous God.

In early Christian history we have a recurrence of the same phenomenon in a different form. The Roman Empire was wide-spread and comprised a great variety of races and religions. In order to give unity to this variety it was decreed that the Emperor should be deified, declared to be a god, the object of worship. Images of the Emperor were placed in all public places, offices, courts; and all citizens were required to worship the image. That might mean no more than sprinkling incense on the flame which was ever kept burning. To thousands this meant little. To salute another god was a trifle and it seemed to gratify the powers that were. But Christians were of the same opinion as the non-conformists in the Plain of Dura. "Thou shalt worship the Lord thy God and him only shalt thou serve." They refused to worship the image and in consequence very many were imprisoned, scourged, condemned to a cruel death.

Others conformed on the ground that it was nothing more than an outward and visible sign of loyalty to the empire. To the true Christian it was Idolatry.

It might seem that we are no longer subject to this temptation to-day. Actually the world is full of idolatry in subtle forms. Multitudes find in Sport their true religion. They offer to popular professionals a devotion which they never give to Almighty God. They dedicate to them time and mind and money which is a form of worship.

Others give service and sacrifice to the King, to the flag, to the war lord, which is the nearest they ever get to worship. These objects of veneration come between them and the service of the Highest. In the Nazi regime, in the Communist state, the one supreme object of worship is the Party or the Cause. Images or pictures of the Leader are everywhere displayed and all are required to

salute the image. Those who refuse are charged with disloyalty to the state.

In South Africa to-day there are those who are quietly observant and who feel that we are in danger of drifting into a subtle idolatry. It is meet that we should remember heroic deeds of days gone by. It is right that we should "praise famous men and the fathers who begat us." In our enthusiasm we may be able to keep our heads and remain "this side idolatry." But it seems as if a good many are giving themselves to the worship of the past with

a devotion and dedication far more warm and unmeasured than anything they ever show in the service of Almighty God.

"Patriotism is not enough" is a word which came from martyr lips. It is *not* the highest and easily comes between men and the Highest in whom alone they can find life and peace.

We all need to be reminded of the apostolic injunction, "Children, keep yourselves from idols."

J.B.G.

Christian Council Notes

Orphaned Missions. Dr. J. W. Decker, New York, Secretary of the International Missionary Council, and in charge of the Orphaned Missions and Inter-Mission Aid Fund of the Council, writes to give news of the state of the Fund as it passes into the last months of 1949. "We have," he says, "great cause for gratitude to God and to our donors for the resources put into our hands. The generous support given has been matched by the progress of the beneficiaries in making the transition from a period of simple conservation to one of more adequate attention to the requirements of on-going programmes, as well as in developing a sense of responsibility to prepare for the day when they must themselves assume the full burden of maintaining the affected missions."

"More adequate attention is being given to ways and means for determining the amount to be expended on specific missions with an eye to the quality of the work done, and potentialities for the future. The biggest single step forward in this has been the transfer to the German Evangelical Missionary Council of the task of allocating the aid to go to individual German missions from a total sum for the year which we are putting at the disposal of the G.E.M.C. The G.E.M.C. has responded magnificently to this challenge. All the missions concerned have accepted the arrangement happily. The G.E.M.C. has appointed a responsible and effective committee of three, no one of whom is directly connected with any beneficiary, to make the requisite decisions. Currency reforms in Germany have practically destroyed all liquid reserves built up by the German societies. But from the current contributions of their impoverished constituencies they have determined to put into the hands of the G.E.M.C. annually at least 5% of the amounts given by the I.M.C. and the Lutheran World Federation."

"The situation of the Paris Society," says Dr. Decker, "is improving with the general economic and political improvement in France, but generous help is badly needed this year, and some assistance will be essential for several years to come. The (Swiss) Basel and East Asia Missions are likewise getting their heads above the water. They

need assistance on account of loss of income from former German sources (both were formerly joint German and Swiss organisations), and of continuing responsibility for a certain amount of essentially German work.

"German missions in China face the same dangers and uncertainties" as other missions. Practically all German missionaries there have had no furlough for ten years, says Dr. Decker. In spite of that, he has been notified by Dr. Freytag, secretary of G.E.M.C., that "Most of the German missionaries in China are resolved to remain at their posts."

"The present position of the Fund is gratifying," Dr. Decker concludes, "but we are warning our beneficiaries that grants for the final quarter will depend on receipts. We trust that disappointment in us will not be added to their already overwhelming difficulties. We are hoping that the outcome of the year will enable us to make a substantial grant to the Dutch societies for their work in Indonesia. Extreme difficulties there—high prices, unsettled conditions and unfavourable exchange—more than justify some ecumenical aid even if the Netherlands were not still suffering from the effects of the war."

Church Assemblies. The Council's Secretary was privileged to address both the Presbyterian General Assembly and the Assembly of the Baptist Union recently, and will also speak at the Congregational Assembly and the Methodist Conference, dealing with matters arising from the Council's Rosettenville Conference and subsequent Council meeting. The Presbyterian Church has endorsed the Statement and Findings issued by the Christian Council Conference on "The Christian Citizen in a Multi-racial Society" and passed a resolution expressing its regret at the refusal of the Prime Minister, Dr. Malan, to meet the deputation of the Churches and Missions affiliated to the Christian Council with respect to Non-European policies, and urging that the Churches' desire for the non-party approach to the question be more carefully and sympathetically considered.

World Council of Churches. Reporting to the Central Committee on the first year of the World Council's official

existence, Dr. W. A. Visser't Hooft, the General Secretary, said that in September 1948, the Central Committee had taken action on the imprisonment of one of its own members, Bishop Ordass. Protests had been lodged with the Prime Minister of Hungary, but the Bishop was still in prison. "In the meantime," he went on, "the situation has grown considerably worse. Even if we take into consideration that in certain cases the conflicts between the State, on the one hand, and churchmen, on the other have a political rather than a religious flavour, there remains the indisputable fact that a systematic attempt is being made to force the Churches into a pattern which is foreign to their nature. There is, on the whole, no direct religious persecution. . . . but there is a policy of regimentation of the Churches, of forbidding them to render any public witness except when they are invited to join the official choir of glorification of the new regime. Such regimentation is. . . . dangerous for the purity and freedom of the Church. At the same time priests and pastors of all confessions who do not accept these restrictions on the independence of the Church have been removed from office and a great many have been imprisoned. In several of the countries concerned it has been made quite impossible for the Churches to maintain any relationships with their sister Churches abroad.

"As to the attitude of the Churches themselves, they were on the whole unprepared for this fundamental change in their situation, which, as one acute observer has put it, forced them to jump from an 18th Century situation in which Church and State were closely related, into a 21st Century situation when State and Church will probably have little or no connection with each other. And we find therefore a great variety of attitudes, ranging from fundamental opposition to the new regime to acceptance of and co-operation with the regime. The question is complicated by the fact that we find among the opponents, men animated by deep Christian conviction but also men who cling to antiquated privileges, and that, similarly, in the other camp, we find men whose one concern is that the Church shall stand for social justice, and others who are motivated by political opportunism.

"It would seem that the World Council has in this connection two tasks which are not easily reconciled. On the one hand we must stand squarely for the freedom of the Church in the fullest meaning of the word. That is why the Executive Committee issued in February, a message which called the attention of the Churches to the 'deliberate attempt to undermine the witness of the Churches by forcing them either to withdraw completely from public life, or to become the tools of a secular policy,' which reminded the Churches of the unambiguous statements on the freedom of the Church made at Amsterdam, and which repeated that the Church is called to proclaim the

Lordship of Christ in all realms of life and under all forms of government.

"On the other hand, we must do our utmost to maintain fellowship with these Churches. Even if physical contacts are broken off, we must at least maintain the spiritual fellowship with them. And this can be done only if we have sufficient imagination to understand their baffling problems and if at the same time we accept the tension inherent in the ecumenical movement, namely that we can stand together in spite of varying decisions in the political and social realm. The Churches of the West need the fellowship with these Churches, for it is in their midst that the Christian faith once again must become, and is becoming, the faith which overcomes the world. There are already many indications that in the countries concerned the Spirit is moving with power in the congregations. On the other hand, these Churches need us, so that in their decisive battle they may be surrounded by the prayers and active support of all Churches of Christ."

Following a period of uncertainty, the Central Committee of the World Council heard with pleasure from Dr. Hamilcar Alivisatos, Professor of the University of Athens, and a member of the Committee, that a recent meeting of the Synod of the Greek Orthodox Church had "unanimously decided that apart from a detailed discussion of the Amsterdam resolutions, which would follow next autumn, the Church of Greece will confirm without any interruption co-operation with the World Council of Churches." That participation would continue "very closely and even more systematically" after the discussion of the Amsterdam Resolutions, Dr. Alivisatos said. S.G.P.

Our Treasury of Praise and Prayer, (S.P.C.K. 160 pp. 3/6) is a reprint of the late Archbishop Darbyshire's excellent little book on the Prayer Book of the Church of England, written more than twenty years ago. It well deserves this new lease of life, for it is a model of its kind. The writer's rich erudition and historical knowledge are here, but they are dressed in charm and enliven rather than burden the reading. There is no attempt to gloss over the fact that fierce controversy has raged at different times over parts of the Prayer Book, or that to this day much of what it contains is understood differently by differing groups inside the Church of England. Anglicans and many others will welcome this reprint, which is planned to synchronise with the fourth centenary of the First Prayer Book of King Edward the Sixth, of 1549. The last chapter deals with the "Movement towards Revision," and some will wish that an appendix or at least a note had been added to tell what happened about it and how things have gone since.

Universal Week of Prayer

TOPICS FOR UNIVERSAL AND UNITED PRAYER

Sunday, January 1st, to Sunday, January 8th, 1950

SUNDAY, JANUARY 1st, 1950.

Texts Suggested for Sermons and Addresses.

1. And God shall wipe away all tears. . . . former things are passed away. Rev. 21. 4.
2. I am the way, the truth and the life: no man cometh unto the Father but by Me. John 14. 6.
3. When the enemy. . . . the Lord shall lift up a standard against him. Isa. 59. 19.
4. As oft as ye. . . . ye do show the Lord's death till He come. 1 Cor. 11. 26.

MONDAY, JANUARY 2nd, 1950.

Praise, Thanksgiving and Confession.

Praise and Thanksgiving

Praise Him, our Creator, Redeemer, Defender and King.

That while we were yet sinners Christ died for us.
That the Kingdom of God endures for ever.

Confession

That we have done things we ought not to have done,
and left undone the things we ought to have done.
Our spiritual poverty and consequent weakness in witness.

Our pride and love of self.

Prayer

That we may enter into our heritage in Christ.
That we may receive power to witness for him.
That we may be ready to suffer for His sake.

Scripture Readings:

Psalms 146 ; John 17. 1-21 ; Rom. 8. 1-16.

TUESDAY, JANUARY 3rd, 1950.

The Universal Church.

Thanksgiving

For the unity of Christians in the One Body of Christ.
For the creative power of Christian fellowship.
For growing co-operation in Christian enterprise.

Confession

That we so lack love towards the brethren.
That the Church so often fails to seek God's will.
That so many things still divide the Church.

Prayer

That barriers to further unity be overcome.
For strengthening of spiritual foundations.
That the Church may always be a witnessing Church.

Scripture Readings :

John 16. 22-23 ; Rev. 7. 9-17 ; Col. 3. 1-10.

WEDNESDAY, JANUARY 4th, 1950.

Nations and Rulers.

Thanksgiving

For all self-denying efforts towards World unity and friendship.

That Thou, O God, art King of Kings and Lord of Lords.

For the large measure of agreement on essential human rights.

Confession

Of all obstacles standing in the way of human brotherhood.

Of all intolerance, suspicion and selfishness.

Of all racial discrimination.

Prayer

For peace in our time, O Lord.

That righteousness and justice may govern the nations.

For the overthrow of all anti-God movements.

Scripture Readings :

Psalms 97 ; Luke 20. 19-26 ; Rev. 21. 1-7.

THURSDAY, JANUARY 5th, 1950.

Witness of the Church—at Home and Overseas

Thanksgiving

That the Church is awakening to its primary task of witness.

For what the older Churches do to help the younger.

That we see the call to witness as *one task*.

Confession

Of lack of zeal in confessing Christ as our Saviour.

Of feebleness to give in proportion to the need of the world.

Of lack of partnership with the younger Churches.

Prayer

For wider recognition of the primary duty of witness.

For the outpouring of the Holy Spirit in power.

For the overcoming of all obstacles to the Kingdom.

Scripture Readings :

Isa. 61. 1-11 ; Luke 24. 45-53 ; Acts 2. 14-21, 32-36.

FRIDAY, JANUARY 6th, 1950.

Christian Education and Christian Home.

Thanksgiving

For the search for Christ in schools and colleges.

For the blessing of Christian homes.

For the new hope of the Christian youth of our generation.

Confession

Of failure to realise the true nature of Christian education.

Of our neglect in Christian nurture of the Church's children.

Of carelessness in and neglect of family worship.

Prayer

For fresh zeal in reaching youth with the Gospel.

For truly Christian homes.

For bringing about *decision* for Christ in children and youth.

Scripture Readings :

1 Thess. 4. 6-18 ; 2 Tim. 2. 1-15 ; Prov. 4. 20-37.

SATURDAY, JANUARY 7th, 1950.

Revival in the Church, and Evangelisation of the Jews

Thanksgiving

For continuous reminders of the miracle of the new birth.

For those Jews who have confessed Christ.

For the promises to those who overcome.

Confession

Of lack of faith in the power of the Holy Spirit to-day.

Of failure to realise the importance of the evangelisation of the Jews.

Of blindness to the dire need of spiritual awakening.

Prayer

For all whose special task it is to carry the Gospel to the homes of men and women.

That faithful sowing may bring forth abundant reaping.

That "to the Jew first" may take on new meaning.

Scripture Readings :

Acts 2. 1-12 ; Rom. 10. 1-12 ; Matt. 24. 1-14.

In some Churches on Sunday, January 8th, special Sermons will be preached on Christian Unity, with corresponding arrangements for united Communion. "That they all may be one That the world may believe thou hast sent me."

Sursum Corda

By B. B. Mdledle, B.A.

"... *Thou hast set my feet in a large room*"—*Psalms 31 : 8.*

IN our evaluation of the human organs, little importance is attached to the feet. When Plato was propounding his theory on the cardinal virtues, and assigning them to the groups of people they belonged to, in his view the farmers were the lowest type in society, and he likened them to the human feet that were made of iron. Contrary to this view the Psalmist attaches great importance to the feet. They carry our bodies, whatever the dimensions of the body may be. Our movements to places of good and evil are dependent on our feet. Every step we take involves a proper balancing of the body on our feet, and the bigger the place in which this balancing takes place, the gladder the heart.

Harold Jowitt in his book, *Principles of Education for African Teachers* has a picture of an African child stretching out an open hand and holding fast to something with the other, as if to say "Let the world give me what it may, and I shall hold fast to it." We are all members of families, and we can fittingly say with the Psalmist, "Thou hast set my feet in a large room." "We come into the world with minds as empty as our bodies are naked," says Sir Percy Nunn, "and just as our spirits are furnished with what enters into them from other spirits. Stripped of these borrowings we could hardly live, and should certainly be less than human." Our families are, as it were, repositories of the material and spiritual wealth, and the coming generations draw what they need, and, if they are conscious of their duty to society, add their own quota. This process

of assimilating and contributing is known as culture. Perhaps the best known definition of culture is that given by Professor Tyler. "Culture is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society."

Cultures diffuse consciously and unconsciously, and colour and status are no bars. The Bantu were superior to the Bushmen in culture, and they despised them, and yet Bushmen traits are well pronounced in Bantu culture. The elements of culture are first acquired in our family circles, and as the family is our social unit, society despises a person who purports to love mankind but has no love for his family. On the other hand as our interests increase, it would be a narrow view to confine one's social obligations to one's family circle.

There are other forces that make their mark on us. The school is one of these agencies. In school the child is introduced to its teachers, those life-givers who by their very personalities set the feet of this child in a large room. The child soon grapples with various subjects and the thought of "Art is long, but time is short," soon flashes through the minds of many students. They have merely been introduced to that particular subject. They have peeped through a window and have seen the large room, and there they must set their feet. Greater still is the mind that realises that the walls of this room do not consist of brick and mortar but of the spirit that pervades the community. To borrow the thought of Professor Bosanquet, society does not consist of a

number of people occupying juxta-positions, but exists in the spirit that permeates the whole fabric of that community.

Let us then be careful and be able to discriminate between society and a crowd. Numbers by themselves are no criterion that a group constitutes a crowd or society, nor is the unanimity of their views a proper guide to moral action. A group of gangsters may decide unanimously to murder a certain individual, yet no sane person would regard their decision as worthy of emulation.

Perhaps Prof. Krabbe may be useful to us in this regard. He splits the human personality into two, viz., the actual (momentary) self and the real (true) self. A concourse of actual selves may come to a unanimous decision, but their motive may be low. They represent a crowd. Krabbe calls their decision the will of all. On the other hand he accepts Rousseau's concept that a unanimous decision of the real selves, motivated by a noble idea, is a general will and is heading towards the fulfilment of the will of God.

Experience shows that young people find it extremely difficult to step out of the crowd, and be their true selves. Their attitude may be due to ignorance or the fear to offend. They remind one of an after-dinner story the Rt. Rev. H. K. Sherrit tells: "I was called years ago to baptize an old man on his death-bed. I asked 'Do you renounce the Devil and all his works?' After a long pause came the answer: 'Look here, parson, this is no time for me to be making any enemies.'" Many people are

afraid of making enemies. They would rather go wrong than offend those who entice them into evil ways.

It is good for us to be our true selves, for however much we owe to society, society does not exist to obliterate our personalities but rather to enrich them. After all you are you, and I am I, and between us is an impenetrable wall, which God alone can penetrate.

We are all sojourners on the road of life. Our feet have been set in a large room. Whither are they carrying us? Are they causing us to wander far afield from the home and faith of our fathers like Nietzsche. Prof. Reyburn writing of Nietzsche, says, "He spent most of his mature life in foreign lands, where he was only momentarily at home. On his death at the age of fifty-six, some ten years after the light of reason had been extinguished in him, his body was brought back and buried in the graveyard of the small church beside the house where he was born. But the final return although achieved only at the will of others when the life had gone out of him, may not be so much the mockery it seems as a symbol that he did not find elsewhere the abiding country for which he so earnestly sought." We go out in faith looking for a city which hath foundations whose builder and maker is God. We are like that traveller who found a man at the gate of the years and said to him, "The night has fallen. A storm is threatening. It is dark and my path is narrow. Give me a lamp to guide me." "Yes," said the man at the gate, "the night has fallen. A storm is threatening. It is dark and your path is narrow. But this is my advice to you. 'Put your hand in the hand of God. He is better than a lamp.'"

From the Diary of an Anglican Priest

Cape Town, August 2nd, 1949.

IN these days of such widespread ignorance of the truth and neglect of God I find myself welcoming any efforts of public witness such as the "Wayside pulpit," or the huge poster with the one word ETERNITY and an exclamation mark, or the car that goes through the streets with the name of JESUS affixed in large letters across the back window, or the two young men I saw recently, with a placard announcing: "The Lord Jesus Christ is coming" and preaching in the open (as far as I could gather in passing) a message of the truth. These are at least attempts to go out into the highways and tell people of their real need. On August Bank Holiday I went across the large open space in front of the City Hall. Crowds were going in all directions, lorries passing by, full of shouting holiday-makers, and the fruit-stalls and the flower-sellers were doing their business as usual. At a crowded corner I found myself approaching a pathetic sight. A bareheaded European man stood singing: at his

side a well-dressed African youth played a guitar: two Coloured girls, selfconsciously burying their heads in their hymn books, completed the little party. They were doing their best at that popular and very good hymn: "What a Friend we have in Jesus." No one appeared to be listening. It was a poor little show, but a brave one, and I felt a great coward passing by and not joining in.

August 14th.

Last Sunday (August 7th) I was alone at Langa for the two Masses (7.0 and 9.30) when there was a total of about 150 communicants, and three baptisms followed. In the afternoon, before leaving the Mission House there, I was the unobserved spectator, through the window, of a party belonging to a religious movement known as the Sixabayi. About a dozen women and half-a-dozen men, the latter in front, move slowly along the highway in close formation, all respectably dressed and singing a doleful kind of music, all of course in harmony. Every now and then the party stands still and the singing ceases; one of the men steps a

few paces ahead, and, holding his hat in one hand, and waving his walking stick with the other, he proceeds, with amazing vocal effect, to address an imaginary crowd, first in one direction and then in another; he may then jerk himself into an attitude of defence, wielding his walking stick as if parrying the sword-thrusts of an imaginary foe. It doesn't last long. Having performed in this way for a few moments he turns to the party, which then starts up again its mournful dirges until another halt is signalled, and another of the men performs like the last, only perhaps in his own characteristic manner. Meantime the general public takes no notice, and there appears to be no gathering of adherents as the party moves on its way, nor does it appear to meet with any admiration nor any contempt. Those who spend their time in this way seem to be in earnest, and the special performers I have described are certainly not trying to be funny. It is the expression of a very real enthusiasm of some kind, and it is not new. I think I once described it about twenty-five years ago as we used to see exactly the same thing at Ndabeni. . . .

Some of us may remember ourselves, in earlier years, in moments of levity on grave occasions, unable to refrain from keeping strange scores—the number of times the lecturer removed and replaced his spectacles, or, in conference, the number of times a loquacious member rose to speak, etc. etc. But never had I found myself doing anything of the kind during a sermon till last Sunday when I hope the circumstances made it pardonable. The Father Superior suddenly asked me to take his place at St. Columba's Home, which (he thought) meant preaching. Arriving there I found that one of the African laymen had already been put down to preach, and I was only too glad. There is no pulpit at St. Columba's; the preacher stands on the floor facing the people. When the sermon came I really felt that we ought always to leave it to them. For twenty minutes he kept the crowded congregation in rapt attention—in tones sometimes almost inaudible, and sometimes quite the reverse. It seemed that all he had to say was really going home. I much regret that I only understood the text; for the rest I had to be content with listening to the changing tones of his voice and observing the variety of his gestures. At least five times he jumped into the air!

August 27th.

I am at Wellington, 30 miles from Cape Town, for the week-end services for the Africans in the Location. Father Provincial brought me this morning (Saturday) in the car to the Hotel in which I write, himself proceeding to Worcester. This afternoon at about 4.0, as I sat writing on one of the three beds in my room, the African waiter brought in tea for two. "Where's Missis?" he asked, smiling all over. "Missis?" I said, "I haven't a wife." "No Missis?" he enquired. "No," I said,

"we don't marry," "Don't marry?" he went on, "Why?" "No," I said, "we just don't." "Oh," he said, leaving the room with a smile, "it's nonsense." Whatever he really thought, I have no doubt that he was trying to pretend that he approved of my personal status.

I then walked out to the Church in the Location, a distance of about two miles, for Evensong and Preparation for Communion. The further you go the worse it gets. Starting from this prosperous little European town you soon find yourself in the shabby region occupied by the Coloureds, then you come to the dwellings for the Africans in the Location, which, for squalor, defy description, and most of the human beings one sees look as degraded as the dwellings they occupy. Slowly I walked amongst these till I came to the Church, or, perhaps I should say, the structure which serves as such. It was most beautiful in its extreme material poverty and unmistakable atmosphere of devotion inside. Long and low and narrow, its exterior, on roof and walls, consisted solely of rusty sheets of tin flattened out from the boxes they were made for; the roof was meant to be red, and the walls white, but rust predominated everywhere. A thin wooden cross was fixed on the roof with fair security, but the most substantial thing was the bell. This was a two-foot length of railway-line hung on a piece of old wire between two thin poles—very effective when struck with another piece of metal. It was most touching to go inside this very poor erection and see the reverent and indeed successful attempt to create an atmosphere. The roof was ceiled with the cardboard of numerous large cartons flattened out. The walls were lined with pieces of sacking, whitewashed—but yellow and blue round the east end. On the rickety altar were two candles, a crucifix, with a picture of the Good Shepherd behind it, and two vases with sham flowers mixed with real greenery. The altar step of beaten earth was fronted with a rough wooden slab, and the floor had been newly smeared with cowdung from end to end, giving off a smell which may well have been one of the unpleasant things in the stable of Bethlehem. As I was delighting in all this, there came through one of the openings, where one would expect to see windows, the continuous shouting of a young drunken woman, venting her wrath upon a couple of young men, who, with a wise caution, were slowly but gradually increasing the distance between themselves and her. About eight men, one woman, and two boys came to Evensong and Preparation, and at the end I heard the Catechist announcing in Xhosa something like this:—"Now the Father will stay in the Church to hear our confessions; the dishes are washed before the food is put in them; we shall go outside and shut the door and then come in one by one." Nearly all of them did, including the one who had spoken. And I may add that it was a wonderful and gladdening experience

in surroundings of such abject squalor and human degradation, to listen to confessions of such simplicity and such devotion.

28th August, 1949.

The structure which serves as a Church, which I tried to describe yesterday, immeasurably inferior to the cowsheds and the pigstyes on many a white man's farm, is dedicated to the African martyr, Bernard Mizeki. As I approached for Mass this morning signs of a big gathering caught my eye; there was an empty lorry which had brought a party over from Paarl, about five miles off. The European driver sat at the wheel reading a magazine—(he would have a good many hours in wait)—and there were numbers of bicycles leaning against the Church, which was packed with people singing Matins with great vigour. A little lean-to attachment outside the west-end serves as sacristy. There I proceeded to vest. As I put on the alb my hand struck the roof and just avoided going through the large aperture open to the sky where one of the sheets of rusty tin was missing. Fortunately there was no rain. A server, of about twenty years of age, was most attentive and assisted me in vesting. The Church was so full that there was almost no ground space, and very little space between our heads and the dangling sheets of old cardboard which did for the ceiling. With difficulty I followed the server, along a narrow and tortuous way amongst the people to the altar. At the front there were ten preachers in cassocks and surplices leading the singing. The music of the Mass, which followed, was recognisable as Wallis in F. Like the patron of Pears' Soap, the Church amongst the Africans in this country can say:—"Fifty years ago I used Wallis in F.; since then I have used no other." At this distance of time and space, and in such change of circumstance, it cannot be said that Wallis in F. is always sung exactly as composed, but it still provides the only way by which to go. No one has yet produced a better.

There were about seventy-five people packed into that tiny and poor little Church of the Martyr Bernard Mizeki, where worship was offered to Almighty God as it is offered in Westminster Abbey only in different external conditions.

It is impossible, indeed I feel it would be wrong, to go to such a place as the Native Location at Wellington, and not to come away with a considerable heartache. What one saw, on a brief and easy daytime visit, is to those people their permanent environment by day and by night. I find it impossible adequately to describe it, but I might add to what I have already said that there is no water laid on, nor any lighting. (One tap at a distance serves for all.) As I passed the place in the train coming home, though I had just come from it, I got a fresh shock to think that those shanties, so unutterably miserable and ugly, and in such dirty surroundings, which I saw through the carriage window, were really the homes of human beings. And

such places are to be found, some bigger, and some even worse, here and there all over South Africa.

It is a debatable question whether or not we are wise in building what may be called comparatively magnificent churches for the African people, with money largely from overseas. But most of our Missionaries, I think, would testify, and I have heard non-conformists say the same, that the devotion of the people at bigger centres, where such a church is provided, seems to be at a lower level than at smaller poorer places where no such provision has been made. The Church of the Martyr Bernard Mizeki, at Wellington Location, was put up (I dare not say built) by the people themselves. Such as it is, it is entirely their own offering. Throughout it speaks of poverty, humility, and self-sacrifice. Many of those present at Mass yesterday spent money in order to go and worship there; (there must have been a big price to pay for that lorry and the time of the European driver.) The devotion and the reverence and the enthusiasm (without any emotionalism) of the packed congregation was most noticeable in many ways. It is undesirable and dangerous to make comparisons between people; perhaps one should say that, as a lamp shines more brightly in the dark, so, the poorer the surroundings, the more brightly does devotion shine.

Lovedale Notes

The Late Mrs. D. A. Hunter.

All Lovedale was grieved to learn of the death of Mrs. Hunter on Monday, 26th September, just a few months after her husband. She was laid to rest beside him on the Hogsback which they both loved so well. A short service was held under the Oaks prior to the funeral. Every one who knew Mrs. Hunter will understand how inadequate any expression of appreciation must be. In her Lovedale has lost a most gracious lady who identified herself completely with its life and with her husband's work. Her loving kindness and gracious smile will remain with us. Our deepest sympathy goes out to her daughter, Dr. Monica Wilson.

Church Choir Broadcast.

The Choir, under Mr. G. Sidzumo, broadcast a twenty-minute programme of African songs from the Grahams-town Studio of the S.A.B.C., on the evening of Tuesday, 11th October. S.A.B.C. officials and others who listened in are unanimous in their praise of a very fine performance.

Printing Department Building

The new Printing Department Building, a handsome addition to the "skyline" of Lovedale, is almost complete. The transference of the machinery from the old building will begin soon.

E.D.R.